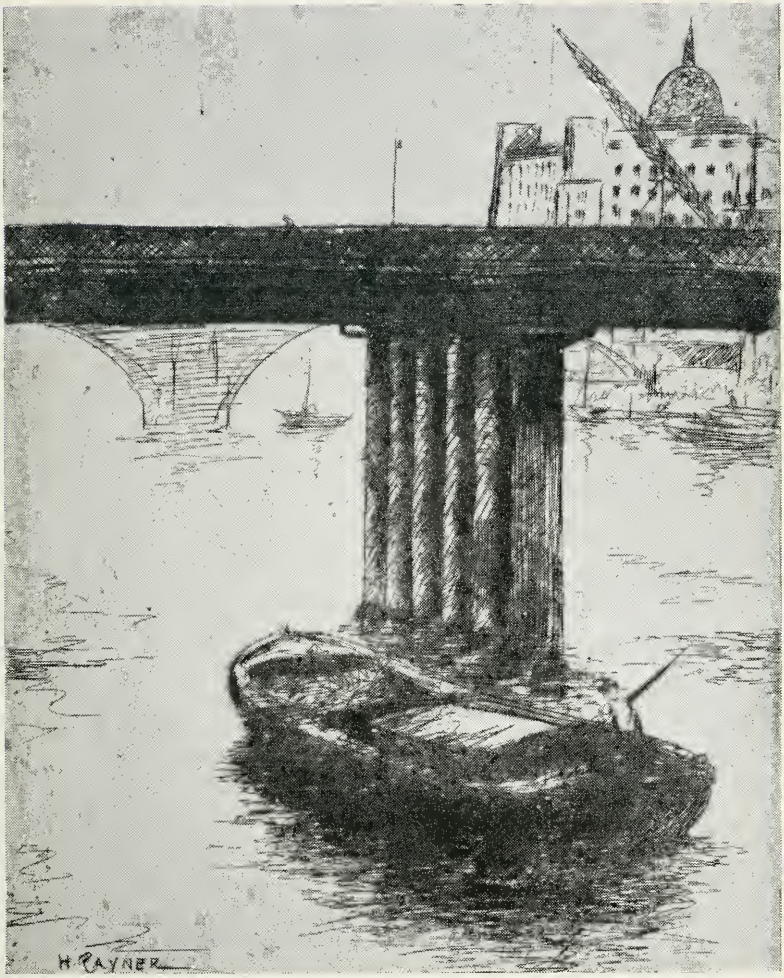
Millennial Star



Hungerford Bridge

No. 41, Vol. 102 Thursday, October 10, 1940

POETRY

MEN OF ENGLAND

Men of England! who inherit
Rights that cost your sires their blood!
Men whose undegenerate spirit
Has been proved on land and flood.

By the foes ye've fought uncounted,
By the glorious deeds ye've done,
Trophies captured—breaches mounted,
Navies conquered—kingdoms won!

Yet, remember, England gathers
Hence but fruitless wreathes of fame,
If the freedom of your fathers
Glow not in your hearts the same.

What are monuments of bravery,
Where no public virtues bloom?
What avail in lands of slavery
Trophied temples, arch, and tomb?

Pageants!—Let the world revere us
For our people's rights and laws
Are the breasts of civic heroes
Bared in Freedom's holy cause.

Your's are Hampden's, Russell's glory,
Sydney's matchless shade is your's,—
Martyrs in heroic story
Worth a hundred Agincourts!

We're the sons of sires that baffled
Crowned and mitred tyranny:—
They defied the field and scaffold
For their birthrights—so will we!

—Thomas Campbell.

THOUGHT FOR THE WEEK:

Every error under the sun seems to arise from thinking that you are right yourself because you are yourself, and other people wrong because they are not you.

—Thomas Hardy.

1840 Hundredth Year of Publication 1940

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

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JAMES P. HILL
Editor—Publisher

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How long halt ye between two opinions? If the Lord be God, follow Him; but if Baal, then follow him.—1 Kings 18: 21.

★

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THIS WEEK'S COVER

TYPICAL scene on London's very own waterway. Old Father Thames has flowed now for long, long years. What great events it could tell of, could it but speak. Stirring battles fought upon its banks, "the boast of heraldry" along its course when Kings and Queens have sailed it in their royal barges. Hundreds have lived and died while yet it flowed, some great, some obscure. The old proverb says in truth, "Time and tide wait for no man."

Why I Believe

By Elder David J. Wilson

FOLLOWING is the text of an address given by Elder David J. Wilson, Second Counsellor in the Mount Ogden Stake, in the Tabernacle.

LIFE is a constant challenge. From the time we are born until we are mature and at the close of our earthly careers, we are beset by various experiences and challenges which keep us on the alert. Life, too, is a matter of choices and decisions. Our time and energy are limited. We are therefore confronted with the absolute necessity of making choices in life.

I hope to be able to explain to you my reasons for believing in a church and in a religious philosophy in a time of change and uncertainty. Things about us at best are transient. It is difficult always to determine those things which are abiding and those things which are transient and fleeting. We cannot do everything. It has been truly said that if you do this you cannot do that, and so you must select the things to which you will give your energy in life.

Ofttimes the experiences of this life have a tendency to sour and embitter people. The great American humourist, Mark Twain, who made the whole world laugh, was at heart a cynic. This is how he summarized life:

"A myriad of men are born; they labour and sweat and struggle for bread. They squabble and scold and fight. They scramble for little mean advantages over each other. Age creeps upon them; infirmities follow. Shames and humiliations bring down their prides and their vanities. Those they love are taken from them, and the joy of life is turned to aching grief. The burden of pain, care, misery, grows heavier year by year. At length ambition is dead; pride is dead; vanity is dead. Longing for release is in their place. It comes at last—the only unpoisoned gift earth ever had for them—and they vanish from a world where they were of no consequence, where they achieved nothing, where they were a mistake and a failure and a foolishness; where they have left no sign that they have existed—a world which will lament them a day and forget them forever."

Now, that isn't a very hopeful philosophy of life, nor is it a very pleasant picture of the experiences of life. But I can't agree with that. I quite agree with the philosophy of life that says we are here that we might be happy, and with the statement in the Book of Mormon, that "Men are that they might have joy."

AN ANALYSIS

I rather like the analysis made of a great man by J. H. Larned in his book, "A Study of Greatness in Men," in which he says there are three things essential for a great man: First, great endowments; secondly, great opportunities; and third, great motives; and he observed that the first two without the third account for little. So I agree with him that great motives in life bring about great actions and great men.

There are no experiences in life in which greater motives are found than the religious experiences of life. Most men are, of course, religious. I think one of the greatest statements William Jennings Byron ever made was that man is

naturally religious, and that the heart and soul intuitively turn toward God. The great French cynic, Voltaire, declared that if there were no God it would be necessary to invent Him, because we must have that great ideal toward which to turn. Men often are religious at heart but they don't show it openly. One of our great modern writers said:

"It is not scepticism, but preoccupation, which generally makes the innermost relations of a man's soul with God of no account. The highest is in all of us. At times it flames up and we know that we are not dust but spirit, and that in fellowship with the spiritual life . . . is our power and our peace. But many a man who has known the meaning and the might of this relationship has largely lost it, not because theoretically he has disbelieved, but because practically he has crowded it out, saying: 'Some time I will attend to these deepest and finest relationships.'"

People can live with "all but their faith overthrown," and "when faith is lost, when honour dies," says Whittier, "the man is dead." Without ideals men have no goals to achieve. "Where there is no vision the people perish," the scriptures say. "God is the greatest of all stars toward which mortal man may raise his eyes," says Fosdick.

THE WORTHWHILE THINGS

The worthwhile things of life are all grounded upon religious faith—belief in an all-wise, beneficient Providence. Kindly ask yourself today the question, what would be left of your life if there were taken from it the idea of God, the warm emotions and impulses born of religious faith—charity, mercy, hope, Christian fortitude and prayer. One of the first laws of development for a human soul is the realization that it is not self-sufficient, coupled with the abiding conviction that it is divine.

Prayer, communication with God, is one of the greatest satisfactions of life. The concept of the fatherhood of God and the brotherhood of man has remade the world. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself." So spoke the Christ, in summarizing life's greatest objectives. The Ten Commandments and the body of Christian principles upon which our worthwhile moral codes rest, are, of course, purely religious in origin, and dependent upon religion for their perpetuation.

Religion lives and expresses itself best and effectively only through the church. Surely one cannot live a completely religious live in isolation, if opportunities for association and co-operation with others are possible. The church is the contact that enables us to renew our pledges to the best within us, to renew our covenants, and to strive for those things which are fundamental and worthwhile.

Latter-day Saints are taught by modern revelation that they should meet together often and renew these pledges and covenants, that they might keep alive in their hearts and souls the teachings of the Christ.

The "Mormon" Church I have found to be the best and most effective institution through which to nurture my religious life.

(Continued on page 717)

Saints Gather At Cumorah

By Elder Merritt Egan

CONFERENCE MEETINGS ON HISTORIC HILL

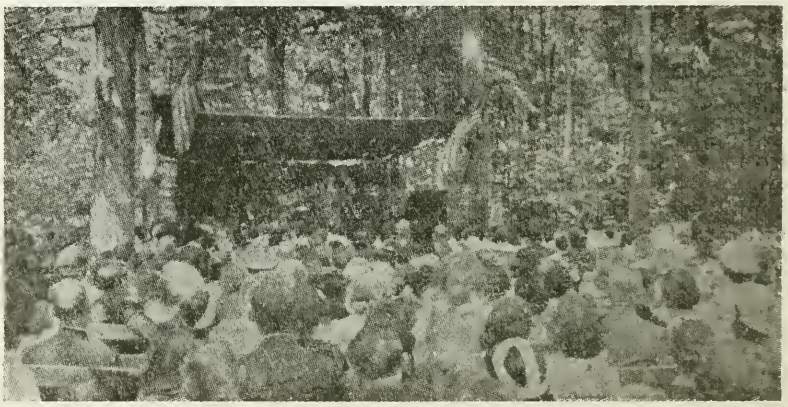
THE following account of the recent Conference of the Eastern States Mission, held at Palmyra, New York, in the midst of a land rich in Church history was prepared by Elder Egan, publicity director for the Eastern States Mission.

RED letter day in the annals of the Eastern States Mission was August 4th last, when an outstanding four-day conference held in Palmyra, New York, came to a close after offering unusual opportunity to preach the Gospel to large numbers of investigators as well as to Saints from all parts of the Mission.

President Frank Evans, who is bringing his term of mission presidency to a close, was in charge of the conference, which was notable for its relation to places sacred in Church history.

Two conference sessions each day were held in the Sacred Grove, where the Prophet Joseph Smith received his first vision, and on the slopes of the Hill Cumorah, from which the gold plates of the Book of Mormon were taken, was presented the pageant "America's Witness for Christ" on the evenings of Friday and Saturday, August 2nd and 3rd.

This conference was the scene of one of the greatest missionary efforts of its type in the history of the Church. Over 40,000 people attended the conference, the overwhelming majority being non-members. The Bureau of Information at the Hill Cumorah was busy throughout the full four days and much literature was distributed. The revised and augmented presentation of the pageant portrayed in word and action the story of the Book of Mormon and the part Joseph Smith played in bringing forth this witness for Christ. In this presentation the importance of right living and of embracing the Gospel of Jesus Christ are so clearly presented that their



Preaching the Gospel in the Sacred Grove

(Continued on page 719)

Comments From American News On "Brigham Young"

SALT LAKERS JAM STREETS TO SEE STARS

EVEN ZANUCK HAS NOT SEEN SUCH A PREMIERE

SALT LAKE was a gleeful bunch of 14-year-olds on a picnic today. Proud, pleased, and excited, its populace jammed the airport, the highway, the downtown area and the theatres for the opening of "Brigham Young"—a premiere the likes of which no one has seen before. Not even Darryl F. Zanuck.

The Twentieth Century-Fox producer was asked. He glanced around at the thousands and thousands of people, atop all decks of the Airport, clinging to ropes, at the bright red band playing, at the cars sprawling all over the place, at the newsreel men shouting, at the radio apparatus, and the unheralded side show that Army planes put on, flying in formation, and said:

"Not quite. Not quite." The slight, keen-eyed little wizard of the movie industry chuckled to himself.

* * * * *

Even the stars were bewildered at the show Salt Lake put on.

Dean Jagger headed the party getting off Plane No. 1, which also bore a ton or two of publicity writers and movie executives. The second plane bore The Tyrone, Linda Darnell, Jane Withers, Mary Astor, Brenda Joyce, Jean Rogers, Mr. Zanuck, Mrs. Zanuck, Gregory Ratoff, Cesar Romero and then some.

They were introduced to Governor Henry J. Blood and to President J. Reuben Clark, Jr., and President David O. McKay. They met the Mayor, Brigham Young's daughters, and they greeted Louis Bromfield, the noted author of the picture, with "Where's George." It didn't seem to be a joke, either, for George was in New York City, Bromfield said. Nobody ever found out who George was.

Then the cars streaked out along the Saltair highway, a white Packard bearing the Governor and Mrs. Blood and the Zanucks. The others followed in cars with the lids off.

Down Main Street, where the monument of Brigham Young, his arm extended pointing the way, reminded onlookers that this was the celebration's reason for being, over to State on Fourth South Street, up State Street to South Temple, the parade wended its way.

There was a touch of the Twentieth Century and a touch of Pioneer days in the hastily arranged line of march. Indians on horses, pioneer wagons, floats, buses and cars made the circle.

Miss Darnell rode at the head of the parade with Mayor Ab Jenkins, who paid a princely sum to have a mechanic from the East come to fix the generator of his "Mormon Meteor" so that the streak of lightning could go slowly enough to give Salt Lake a lengthy glimpse of his winsome passenger.

(Continued on page 718)

Added Upon

A STORY

By Nephi Anderson

PART FOURTH—SECTION III (continued)

THEN he realized that these men had come from the parts of the earth where the celestial order had not yet been established. The old ideas of private property rights were still with them.

"My friends," he said, "The earth is the Lord's, and the fulness thereof. He is the only proprietor. How can weak, mortal man own any part of this earth! No, ownership is for a future time, a future state. Now we are only stewards over the Lord's possession."

"But someone must have charge here," said the King.

"Certainly. A master mechanic is steward over this factory, and he renders an account of all its doings to the Bishop, who is the Lord's representative. In this building, as you have seen, are many departments, and these are also stewardships, given to those in whose charge they are. Likewise, each workman has a stewardship for which he is responsible and accountable to the Lord."

They came to the wood-carving department where beautiful designs were being drawn and executed.

"Each man, as far as possible, does the kind of work best suited to his tastes and abilities. Here, for instance, those who are skilled carvers of wood find employment for their talent, and they turn out some fine articles of furniture. Of course, we have machines that stamp and carve wood; but the pleasure derived from the use of the skilled hand is not to be denied the well-trained mechanic and artist."

"I don't quite understand what you mean by stewardship," said Remand, as they passed into a rest room.

"Let us sit down here," replied Paulus, "and I shall try to explain further. You must know that all this order, beauty, peace, and plenty has been attained by an observance of celestial law. And the celestial law as pertaining to temporal things is that no man shall have more than is required for his and his family's support. In this respect all men are equal according to their needs. In olden times, this law was called the order of Enoch, because we are informed that Enoch and his city attained to a high degree of righteousness through its observance. Later it was called the United Order. It has been revealed to and tried by men in various periods of the earth's history, but never has it had such a chance to redeem the world as it is having now. According to this law, no man can accumulate unto himself the wealth created by the work of others, as was the case in former times with us, and still pre-

vails to some extent among other nations. All surplus which a worker accumulates beyond his needs is turned into the general storehouse of the Lord. Thus each man becomes equal in temporal things as well as in spiritual things. There is no rich or poor: each man obtains what he requires, and no more."

"What is the extent of this surplus?" asked the King. "Is it large?"

"Yes; because of the nearly perfect condition of our industrial system, a great amount of wealth flows into the general storehouse. You will understand, of course, that all public institutions receive their support from this fund, so that the old order of taxes is done away with. You have noticed our beautiful city. You have not seen palaces of the rich and hovels of the poor, but you have seen magnificent public buildings, parks, and thoroughfares. These institutions that are for all alike have been built and are sustained by the surplus; and this city does not represent all of what the people of the Lord are doing. The Lord's work is being extended throughout this land and to lands beyond the sea. Not the least of our duties is the building of temples and the performing of the work for our dead in them. So, you see, we have need of much wealth to carry on our work."

"Yes; I understand," remarked Remand; "but in our country and time, as indeed, it has been in the past, many have tried plans of equality, but they have been more or less failures. Why have you succeeded so well?"

"The chief cause for the past failures of the world in this industrial order lies in the supposition that unregenerated men, who have not obeyed the gospel of Jesus Christ, and who are, therefore, full of weaknesses and sins incident to human nature without the power to overcome them—I say the mistake lies in the supposition that such men can come together and establish a celestial order of things, an order wherein the heart must be purged from every selfish thought and desire. No wonder that a building erected on such a poor foundation could not stand. We have succeeded because we have begun right. We have had faith in the Lord and His providences, have repented of our sins, have been born again of water and of the Spirit, and then we have tried to live by every word that proceeds from the mouth of God. We have done this pretty well, or we could never have succeeded in this work of equality that you see and admire. People who do the things that you observe around you must have the Spirit of God in their hearts. This celestial order is God's order, and those who partake of its blessings must be in harmony with God's mind and will. High law cannot be obeyed and lived by inferior beings who are not willing to submit to the first principles of salvation and power."

The three sat in quiet contemplation for a time. Then the King said: "Tell us about the wages of these workmen. The proper adjustment of wages has always been a source of much trouble with us."

(To be continued)

THURSDAY, OCTOBER 10, 1940

EDITORIAL

Patriarch James H. Wallis

James H. Wallis

THE Church has suffered a very distinct loss in the passing of Patriarch James H. Wallis, who died in Salt Lake City on August 22nd, 1940, from heart attack. At the age of 79, Patriarch Wallis enjoyed very good health and remained active until the end. His illness did not last 24 hours.

Patriarch Wallis was indeed a man 'of God, a man without guile, a man who lived and finished his earthly career, having served the Church and her people for over 60 years.

The British Mission Presidency and the Saints unite in expression of sorrow and sympathy to Sister Elizabeth Wallis and her family. Many a heart will be touched with sorrow and feeling of loss on the death of our beloved brother. We have learned to love him through his devotion and service and unusual sense of kindness and friendship that he and Sister Wallis brought with them into the homes and lives of the British Saints.

To a great number of the members in this country and in Zion, Patriarch Wallis means more than a brother. Those upon whom he laid his hands, have reason to love and cherish his memory, for he has been an instrument in the hands of God to influence the lives and the future destinies of all those who have come to him to receive a patriarchal blessing. We read our blessings from time to time, and Brother Wallis is a part and parcel of us.

He is not dead. His spirit lives; his body has been laid to rest to rise again in the morning of the first resurrection. With him will rise countless numbers of faithful Latter-day Saints to renew eternal association and friendship. He has been called home after fulfilling a glorious earthly mission.

Almost until the last minute before he was taken to hospital in Salt Lake City, Brother Wallis remained at his post in the Temple.

In a letter received recently he writes:

"I am kept very busy, as I believe I told you. The Temple is closed until August 10th, and I have vacation until that time. I am trying to take advantage of it by answering much of my correspondence. I have a stack of letters from English Saints, to each of whom I want to write a personal acknowledgement, but how far I will get I do not know. In a few days I hope to take advantage of your offer and send a message through the "Star." Sixty years ago and more I worked on that pioneer ambassador, and here I am still healthy and active, with a strong remembrance of those happy days."

This was written on July 15th, 1940. Within 12 days from the day that he resumed his duties in the Temple, the Lord called him home.

"Sister Wallis has been very sick, and is recovering very slowly. She is a whole lot different than when she used to go out on Tottenham Court Road, London, with M—. How she did enjoy those visits, and how she looked forward to them! Surely we were blessed in our association with you, and we look forward for the time to come when we will renew them here in Zion."

So human, so friendly, so simple, affectionate and loving ran the splendid life of this outstanding Christian gentleman, but which life could not have been so successful, so full of sweetness and friendliness had it not been for the devotion, sturdy and sweet character of his lifelong companion, his devoted wife and helpmate, Sister Elizabeth Wallis.

Not a meeting passes each week but somewhere among the Saints of this country the name of Brother Wallis comes up, for so much is bound up with those blessings and promises sealed upon the heads of the faithful Saints. So much is promised, and so much depends upon our obedience to those promises.

"Vain are the trophies wealth can give!
His memory needs no sculptor's art;
He's left a name—his virtues live,
'Graved on the tablets of the heart."

—A. K. Anastasiou.

The Word Of Wisdom

A MODERN INTERPRETATION

By John A. Widtsoe and Leah D. Widtsoe

INSTALMENT XXXII.

"IN THE SEASON THEREOF" (continued)

FOODS Without Vitamins. Such foods should be eaten sparingly, especially if they are lacking in minerals as well. Among them are the following: Vegetable oils and margarines, nut butters, lard, pork and bacon fats, all vegetables cooked with soda, all fruits or vegetables if cooked too long, jam, marmalade, fruit jellies, white flour and bread, cakes, biscuits, crackers, macaroni, pastry, syrup, treacle, white sugar, candy, white rice, pearl barley, corn starch, egg substitutes, tapioca and dried coconut. This list includes the foods which are treated by man either to suit an unnatural taste, or to enable them to be shipped without spoiling from place to place. The diet in which they predominate cannot produce full health even though they may be good energy foods, containing sufficient calories and are easily digested. If persisted in, the first symptoms of the deficiency diseases are sure to follow, and man pays the price sooner or later with broken health. One must learn to enjoy food prepared by Mother Nature—she is the best "cook." She knows her job. It must be remembered that some vitamin free foods may be valuable for their mineral content.

Foods Rich in Vitamins. Such are: All fresh vegetables and fruits, nuts, grains, milk, cheese, eggs, and to some degree fresh meats. These foods should form the bulk of the human diet, for they form the source of all vitamins, minerals, proteins and energy foods.

This does not mean that a satisfactory and health-giving diet need be coarse or monotonous for there is a great variety of fruits and vegetables available at most seasons, and the development of modern transportation with refrigeration makes available most fruits and vegetables in season the year round. While long cold storage tends to decrease the vitamin content, yet if done carefully and not too long, most vitamins will be present. Without present knowledge the same may be said of products kept in a frozen state. When people are aware of their bodily needs, the demand for a wholesome diet may be met in most cases. Here as elsewhere the enemies to be feared are ignorance and indifference. The willingness to "let good enough alone" may in time undermine one's health and happiness.

Vitamin Shortage. In summing up the case for "fresh food," one must remember that it is now a well known fact that many cases of lingering illness or cases of ill-defined poor health may be aggravated by a shortage of food minerals and vitamins, for the diseases often disappear when vitamin or mineral-rich foods are taken. The great plagues of the Orient or the deficiency diseases of sunless climates are not frequently

met among people who have enough means for most of life's necessities. Yet, many of the first symptoms of these dread diseases, caused by insufficient vitamins and minerals, are all too prevalent among civilized men today. Thus, for health preservation it is important to provide a full supply of vitamins to promote full health and vigour as well as to fortify one against the countless infections and ills to which man is heir.

One clever student of nutrition has said that if ample calcium-bearing foods were taken together with vitamins B, G, and D, all of which promote nerve health, there would be a definite decrease in the modern divorce rate. Certain it is that many cases of irritability or so-called nervous collapse, attributed to over-work or the speed of modern life, as well as mental deficiency or even criminal tendencies, may be caused by a long continued shortage of necessary minerals and vitamins resulting from the devitalized foods which form the bulk of the modern diet.

It should be understood that generally one is much safer in taking vitamins and minerals from natural foods than from artificially prepared drug products. Many reliable dietitians advise those who live away from the supply of fresh milk and garden produce, to take daily some fish liver oils and dried brewer's yeast tablets as supplementary foods. In addition, a wise daily diet would include two or more cooked vegetables, some raw food in the form of salads, whole grain bread or porridge, an ample supply of milk, eggs and butter, and the use of flesh foods "sparingly," which should include occasionally liver, kidneys, brains and sweetbreads.

Food For Infants. Mother's milk is the natural and best food for babies. If mothers are well nourished and live according to the known laws of health, there is no reason why modern mothers may not nurse their babies as well as did their grandmothers. No normal woman would wilfully forego this blessed privilege no matter who may advise to the contrary, for no prepared infants' food can compare in health value with that given by nature.

If weaning is necessary, then natural food should be given, and the best available is modified cows' milk, given according to the best knowledge of nutrition experts. One should beware of artificially prepared products even though they may be highly advertised or recommended and may seem to make a baby fat and active. No artificial product, even though scientifically compounded, can supplant nature's food; for up to date no chemical or nutritional laboratory can put into a manufactured food all the ingredients that nature planted there. The baby fed on canned foods, or devitalized cereals, may seem well for a time, but later trouble will develop if its food has not been entirely complete. Right principles of good nutrition apply to the human body from birth to old age, and the wise mother or prospective mother will inform herself on this most important subject.

Diet for Invalids. Those who are ill require even greater attention to the known laws of good nutrition than do those

who are robust and active. Dr. Plimmer summarizes many difficulties thus:

"White flesh, white fish, served with pasty, white sauces, white cereals in puddings and gruels are the daily fare of the invalid. Beef tea and meat extracts stimulate the appetite, but consist mainly of water. Most of the fat and protein with its vitamin B 2 (or G) which were in the meat have been discarded. In special cases fruit and vegetables are debarred as likely to cause acidity, flatulence and indigestion. . . . An invalid diet is so frequently lacking in vitamins that it would kill the healthiest man if continued for a few months. Since resistance to infection depends largely upon the food, every surgical or medical patient should receive an abundance of vitamins as part of the regulation treatment."

A Prophet's Inspiration. Again, the principles of good nutrition apply to the human body from youth to age, in sickness and in health. Indeed, if these principles were understood and applied man might "live to the age of a tree," and be full of health and vigour throughout life's journey. Our Heavenly Father intended it should be so, hence the wise instructions given to His children from time to time.

The present understanding of the function of vitamins in the human body is evidence that the Prophet Joseph Smith must have been inspired when he foretold the great truth so many years before the science of modern nutrition was born.

Most impressive is the fact that all the truths discovered regarding the importance of vitamins in man's diet conform so strictly to the instructions given in the Word of Wisdom: "Every herb and every fruit in the season thereof," and this, long before man knew anything about vitamins.

(To be continued)

★

100 YEARS AGO

From the "Star," October, 1840

A hearer of a certain practical sermon, whispered to his neighbour who sat behind him, "How do you like the sermon? I think it will suit your case exactly." "Oh," replied the neighbour, "*it is for you*, as well as me."

We are often reminded of this simple and honest reply, when we see people striving to apply that wholly to others, which belong equally to themselves. . . . And whenever we write any particular communication for the Saints, we do it in anticipation that it will be received joyfully, by those for whose good it is intended; and whenever the Saints shall forget, from any undue excitement or any other cause . . . it is very desirable the Elders should ever bear in mind, and be ready to say to the Brethren and Sisters—*it is for you.*

WHY I BELIEVE

(Continued from page 707)

In that Church and its teachings I find the most complete answer to the inquiry of what I am. It is natural for man to contemplate the problem of his origin. He finds himself here in this world. That fact all must accept. As to how man first came here, and why, present problems which have given rise to endless speculation and research. However, with Wordsworth I believe:

"Our birth is but a sleep and a forgetting.
The soul that rises with us, our life's star,
Hath had elsewhere its setting,
And cometh from afar.
Not in entire forgetfulness,
And not in utter nakedness,
But trailing clouds of glory do we come,
From God, who is our home."

My Church teaches me that "man was also in the beginning with God." No ideal of the Church has inspired the members more than the precept that life is a matter of eternal progression, and that "every man may act, in doctrine and principle . . . according to the moral agency . . . given unto him; that every man may be accountable for his own sins in the day of judgment," we are told in the Doctrine and Covenants.

"Be not deceived," said the Christ; "God is not mocked; for whatsoever a man soweth, that shall he also reap." The choice is mine. The reward, if earned, is mine.

"It matters not how straight the gate,
How charged with punishment the scroll;
I am the master of my fate;
I am the captain of my soul."

FAITH IN GOD ESSENTIAL

Truly, life should be grounded on a sincere faith in God. A life which denies God, deprives itself of the main-spring of action in accomplishing the truly worthwhile pursuits. True religion for adequate expression must be linked to a church. This gives one an anchor in life and a perspective, so that one need not remorsefully utter, as life draws to a close, the bitter words of Wolsey in "Henry the Eighth":

"Had I but served my God with half the zeal I served my king, He would not in mine age have left me naked to mine enemies."

Life is not a place where we need become cynical. Life is a place to be happy. Life is a place to serve. Life is a place for contemplation. Life is a place for love. Life is a place for the fullest expression of the best attributes of the human soul.

★

"Jesus said unto him, If thou canst believe, all things are possible to him that believeth.

"And straightaway the father of the child cried out, and said with tears, Lord I believe; help thou my unbelief."

—Mark 9: 23, 24.

COMMENTS FROM AMERICAN NEWS ON "BRIGHAM YOUNG"

(Continued from page 709)

"BRIGHAM YOUNG" THRILLS SALT LAKE

A REVIEW

Brigham Young came again to Salt Lake last night (August 23rd). This time he came not on a sick bed in a jogging waggon, not greeted by desert waste, not unknown to the world.

Now he was wildly hailed by 9,000 spectators packed into seven theatres, auditors whose interest in what he did and said was complete to the point of silent tears and thunderous applause.

He came this time in a 1940 manner: a motion picture skillfully moulded by writers, actors and directors around the innate drama of conversion and leadership.

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No writer can pay tribute to the picture equal to that offered by audiences who attended the lavish premiere performances last night. Interest in the play was literally breathless as events studied since childhood were re-lived for theatregoers.

The picture takes up the story of Brigham Young where the seeds of the Mormon migration were laid, in Nauvoo. It begins with heart-rending depictions of the burning of homes and the persecution of the Saints at the hands of Illinois mobs. The death of the Prophet in the jail at Carthage follows his trial and dramatic courtroom defence by Brother Brigham.

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The night flight across the Mississippi river ice brings the band of driven Saints together on the Iowa shore, gazing back at the flaming ruins of their beautiful city. And Brother Brigham rings his assembly bell and announces the start of the trek across the Rockies to a new land where peace and freedom of worship await.

Across rivers, plains, desert and mountains moves the wagon train until Brigham Young gazes down on the Valley of the Great Salt Lake, kneels with his followers high above the scene of their new home, pronounces that this is the right place.

Initial trials of the colonizers are capped by the tragic arrival of the crickets to destroy their first crop, which is resolved as the picture ends by the rush of seagull wings and the promise of peace and plenty in the mountain home.

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Last night people dearest to the heart of Brigham Young heard him speak from the screen. Tomorrow and for a year millions of others—those whom he strove to gather—will meet Brigham Young the man for the first time.

* * * * * **AND**

a little "inside information," being an excerpt from a letter to a member in London from a returned Missionary:

"Well, this has been quite a week for Salt Lake, for last night they held the world premiere of "Brigham Young," and it is surely a thrilling sight. The Stars were here and to hear them talking about the Church in all sincerity was really marvellous. It was entirely favourable and will do the Church a lot

of good. When Louis Bromfield, the author, spoke of Brigham Young and the Church, I almost thought he would break down if he continued to speak. He has read, studied and lived in Salt Lake for a long time, and it was inspiring to hear an outsider's opinion of the Church and its leaders.

People came from all over the nation to see it. The main streets of the town were closed to traffic, and the streets were lined with people trying to get a glimpse of the stars.

All the Church leaders and civic and state leaders were present. Presidents Clawson and Widtsoe were right near us, and just behind sat President Grant. When I walked into the vestibule I met Presidents Brown and Cannon conversing. They came over to our party, and remarked, "Wouldn't it be great fun to tract in England the following day after a show like that?" The more I think about it, the more I think it will do the Church a lot of good, and when it comes to England, you really **must not** miss it."

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SAINTS GATHER AT CUMORAH

(Continued from page 708)

value as a missionary influence cannot be over-valued.

During the eight sessions in the Grove over 80 speakers bore their testimony to the truth of the restored Gospel—each one treating an assigned subject. Each missionary to be released before the corresponding time next year was privileged to speak for five minutes. The interest which each speaker received from the congregation was impressive—this because the thoughts were almost universally original, condensed and to the point and prepared and given by the aid of the Spirit of the Lord.

STAGES ON HILL CUMORAH

The performance was given on the west slope of the Hill Cumorah on three stages constructed according to designs resembling, as near as possible, the architecture of the time when the events portrayed took place. The stages were constructed in ascending series. Opening with a quartette of trumpeters brilliantly lighted at the foot of the Angel Moroni Monument atop Hill Cumorah, the scenes from the start were most impressive. Following this prelude the story of Joseph visited by Moroni was depicted. This setting was one of rare dignity and beauty—a high-light in the performance. In brilliant and impressive form Ezekiel's prediction, concerning the uniting of the "Stick of Joseph" with the "Stick of Judah" was dramatized. Then was presented some events from the Book of Mormon which Joseph translated under the hand of Moroni, namely, Nephi's vision, Mary and the Infant, Abinadi's testimony and martyrdom, the wickedness and conversion of Alma, conversion of Lamanites, the prediction of the Crucifixion by Samuel the Lamanite, and finally Christ's appearance to the Nephites represented from the crest of Hill Cumorah. This appearance was climaxed by these piercing words, "Behold, I am Jesus Christ the Son of God who now descends unto you . . . I am the Light and the Life of the world . . ." Such was the drama witnessed by approximately 40,000 spectators, August 2nd and 3rd.

From the Mission Field

Brother William W. France, Jnr., was ordained to the office of an Elder, and set apart as a full-time Missionary by President Andre K. Anastasiou on September 22nd. He is at present receiving instruction at the Mission Office before being assigned to labour in the field.

DOINGS IN THE DISTRICTS

London

A Priesthood Convention was held on Saturday, September 28th, at 5, Gordon Square, under the direction of the London District Presidency. Speakers were Elder Frank Hatton-Ward, Elders James R. Cunningham and James P. Hill of the Mission Presidency, and President A. K. Anastasiou. The session was conducted by Elder A. James Wilmott of the District Presidency, and refreshments were served to those present after the meeting.

Angela Euphemia Anastasiou, youngest daughter of President and Sister Anastasiou, was baptised on Sunday, September 22nd, at the South London Branch Chapel by Elder Frank Hatton-Ward. She was confirmed on the same day by President Anastasiou.

Nottingham

A baptismal service was held at Arnold Public Baths, Nottingham, Saturday, September 21st, conducted by Brother Samuel Pears of the District Presidency. Rosie May Buckley and Roy Buckley (Hucknall Branch) were baptised by District President George E. Gent, and Gladys Mary Osborne and Doris Vera Osborne (Eastwood Branch) were baptised by Elder Albert H. Willmott, Missionary. Confirmations were on the Sunday following: Brother Buckley by Brother Samuel Pears, Sister Buckley by Brother Joseph Hayes, Sister Gladys Osborne by Brother George S. Allen and Sister Doris Osborne by Elder Albert H. Willmott.

Birmingham

Northampton and Nuneaton Branches held their Conferences on September 8th and 15th, respectively. A Harvest Thanksgiving Festival was held in conjunction with the latter, at which there was a splendid display of fruit and vegetables and flowers, liberally given by Saints and friends. At the former, Sister Elsie M. Emery was sustained as Chairman of the newly organised Genealogical Society, with Sister Annie Wild as Vice-Chairman. Members of the District Presidency were present on both occasions.

Scottish

President A. B. McGowan of the Scottish District conducted a baptismal service held at the Kinning Park Public Baths, Glasgow, on Sunday, September 15th, at which Robert Joseph McQueen and Isabella Annie McQueen were baptised by Brother Robert N. McQueen. They were confirmed following the service by President McGowan and Brother Robert N. McQueen.

Liverpool

Accrington Branch held a Harvest Festival on Sunday, September 15th, under the direction of Branch President Eddie Preston. Members contributed liberally and a fine array of fruit and vegetables was on show.

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BIRTH

STANBURY—To Mr. and Sister Stanbury of the Bristol Branch, a Daughter, on September 18th.

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. . . AND FINALLY, A LITTLE HUMOUR.

He had "borrowed" father's car and bent the mudguard. He took it to the garage and said: "Can you fix this so that Dad won't know it was bent?"

The repair man replied: "No, but I can fix it so that in a few days you can ask Dad how he bent it."

LATTER-DAY SAINT MEETING PLACES IN BRITAIN

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Aberdeen:
Corn Exchange,
5, Hadden Street.

Accrington:
L. D. S. Hall,
Over 9, Church St.

Airdrie:
L. D. S. Hall,
40, Hallcraig Street.

Barnsley:
Arcade Buildings.

Batley:
L. D. S. Hall,
Well Lane.

Belfast:
121, Victoria Street.

Birmingham:
L. D. S. Chapel,
23, Booth Street,
Handsworth.
Council Schools,
Stratford Road,
Sparkbrook.

Blackburn:
L. D. S. Hall,
Saving Bank Ch'bers,
Lord Street, West.

Bradford:
L. D. S. Chapel,
Woodlands Street,
off City Road.

Brighton:
50a, Compton Ave.

Bristol:
L. D. S. Hall,
Zion Road,
off Clarence Road.

Burnley:
L. D. S. Chapel,
1, Liverpool Road,
Rosegrove.

Bury:
L. D. S. Chapel,
15, Broad Street.

Carlisle:
L. D. S. Hall,
Scotch Street.

Cheltenham-Stroud:
Theosophical Hall,
St. Margaret's Ter.,
off North Place,
Cheltenham.

Clayton:
Central Hall.

Derby:
Unity Hall.

Doncaster:
L. D. S. Hall,
Trafford Street.

Dublin:
L. D. S. Hall,
8, Merrion Row.

Eastwood:
Library, Church St.

Edinburgh:
Ruskin House,
15, Windsor Street.

Gainsborough:
L. D. S. Hall,
4b, Silver Street.

Gateshead:
Westfield Hall,
Westfield Terrace.

Glasgow:
South Side,
Masonic Hall,
30, Abbotsford Pl.,C.5.

Gravesend:
1, Peacock Street.

Grimsby:
Thrift Hall,
Pasture Street.

Guisborough:
L. D. S. Hall,
back of 13, Church St.

Halifax:
L. D. S. Hall,
35, Brinton Terrace,
off Hansen Lane.

Hucknall:
Byron Buildings.

Hull:
L. D. S. Chapel,
Wellington Lane, and
Berkeley Street.

Hyde:
L. D. S. Hall,
29, Beeley Street.

Kidderminster:
L. D. S. Chapel,
Park Street.

Leeds:
L. D. S. Hall,
5, King Charles St.

Leicester:
All Saints' Open,
Great Central Street.

Letchworth:
Vasanta Hall,
Gernon Walk.

Liverpool:
L. D. S. Chapel,
301, Edge Lane.

London:
L. D. S. Chapel,
59, Clissold Rd., N.16.
Ravenslea Chapel,
149, Nightingale Lane,
S.W.12.
57, King Alfred's Ave.,
Catford.
58, Wellesley Road.
Gunnersbury, W.4.

Loughborough:
Adult School.

Lowestoft:
L. D. S. Hall,
20, Clapham Road.

Luton:
Dallow Road Hall,
Corner of Dallow and
Naseby Roads.

Mansfield:
39a, Albert Street.

Manchester:
L. D. S. Hall,
88, Clarendon Road,
C. on M.

Merthyr Tydfil:
L. D. S. Chapel,
Penyard Road.

Middlesbrough:
L. D. S. Hall,
21, Bottomly Street,
off Linthorpe Road.

Nelson:
L. D. S. Hall,
10, Hibson Road.

Northampton:
L. D. S. Chapel,
89, St. Michael's Road.

Nottingham:
L. D. S. Hall,
8, Southwell Road.

Norwich:
L. D. S. Chapel,
60, Park Lane.

Nuneaton:
Masonic Hall,
Newdegate Street.

Oldham:
L. D. S. Hall,
Neville Street.

Plymouth:
L. D. S. Hall,
114, Tavistock Road,
Park Street.

Pontllanfraith:
Enquire:
81, Brynteg Street.

Preston, Lancs.:
L. D. S. Hall,
44, Avenham Street,
off Fishergate.

Rawmarsh:
L. D. S. Hall,
Main Street.

Rochdale:
L. D. S. Chapel,
Lower Sheriff Street.

Sheffield:
L. D. S. Chapel,
Corner of Ellesmere
and Lyons Roads.

Shildon:
L. D. S. Hall,
100, Main Street.

South Shields:
L. D. S. Hall,
36, Fowler Street.

Staffordshire:
Washington Bldgs.,
nr. L.M.S. Station,
Wolverhampton.

St. Albans:
49, Spencer Street.

Sunderland:
L. D. S. Chapel,
18, Tunstall Road.

Varteg:
Memorial Hall.

West Hartlepool:
L. D. S. Chapel,
7, Osborne Road.

Wigan:
L. and Y. Station.

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